



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

be very "patriotic" just now, but when they become aroused and begin to appreciate what has happened there will be no end of "patriotism" then.

4. Out of this will come an enormous development of militarism. Japan is already said to be placing orders in England for several new warships. They are very simple who suppose that China will not restore her navy, and that she will not in the near future train and equip an army in modern tactics and with all the modern implements of war. The fighting spirit and the adoption of all the western methods of killing are likely to be the first parts of our "Christian civilization" to have a rapid growth on oriental soil. The proclamation of the Mikado that his people must have charity and live peaceably with their neighbors however well meant will be very much like throwing a feather into the face of a tornado.

5. These armaments that are sure to grow up ere long will, in the course of a generation, impose a heavy burden of taxation upon the peoples of the two countries which they will be poorly able to bear. The means of life are scanty enough among the masses in both China and Japan and it will be very deplorable if they shall be compelled to bring themselves to the verge of starvation in order to help build warships and equip great armies.

How much these inevitable evil results of the war may be turned aside by forces of good one cannot conjecture. That will depend very much on the faithfulness of Christian men and women in the West. What those lands need to-day is not simply western intelligence, western railroads and western methods of doing business. They may have all these and make them instruments of hatred and destruction, as the nations of Europe are doing. They need to be taught to accept and practise the principles of the sermon on the mount, that they are brethren and members one of another, that war is wasteful and ruinous, fratricidal and unreasonable, and that they can never come to real greatness by imitating the cruel and unchristian militarism of the Christian nations of the West.

#### OUR NATIONAL HYMN.

Rev. Samuel Francis Smith, D. D., who wrote "America" 63 years ago is now 86 years old. He lives at Newton Centre, Mass., and is still in excellent health both of body and mind. He is the author of a large number of Christian hymns some of which have become classic and are sung wherever the English language is spoken. He is an excellent linguist, being master of more than a dozen different languages, to the number of which he has recently begun to add the Russian.

A great public testimonial to Dr. Smith was given in Music Hall, Boston, on April 3rd, when the immense building was filled afternoon and evening with those who have come to admire the author because of his famous hymn. Dr. Smith was himself the centre of attraction

on both occasions, at each of which he told the story of the writing of the hymn. We give the account here in his own words:

"In about the year 1831 or 1832 a commissioner was sent from the city of New York to visit the public schools in Germany, in order to see if there were any desirable features in those schools which might be introduced into New York. This gentleman found that a great deal was made of singing among the children in the German schools. On his return to this country he brought a large number of German music books, especially those containing music for school children. He put them into the hands of an intimate friend of mine, Lowell Mason, in order that he might make them available, if possible, for use in the schools of the United States. But alas, for Mr. Mason! He knew no language except the English, and German was all Greek to him. However he knew that I had some facility in the use of the German tongue. One day he brought me a large number of these German music books, and asked me to translate any that struck my fancy.

One dismal day in the month of February, 1832, while I was a student of theology at the Theological Seminary in Andover, I stood in front of one of the windows of the room in which I resided. In turning over the leaves of one of the books I at length came upon a tune which instantly impressed me as being one of great simplicity, and I thought that with a great choir either of children or older persons such a tune would be very valuable, and that something good might come out of it. I just glanced at the German words at the foot of the page and saw without actually reading them, that they were patriotic.

It occurred to me to write a patriotic hymn in English adapted to this tune. I reached out my left hand to a table that stood near me and picked up a scrap of waste paper—for I have a passion for writing on scraps of waste paper, there seems to be a kind of inspiration in them—and immediately began to write. In half an hour, as I think, certainly before I took my seat, the words stood upon the paper substantially as you have them to-day. I did not think very much of the words. I did not think I had written a national hymn. I had no intention of doing such a thing, but there it stood. I dropped it into my portfolio, and it passed out of my memory and for a long, long time it did not come into my mind that I had done any such thing.

Some time afterward, while visiting Boston, I took with me a collection of hymns and songs which I had written for my friend Lowell Mason—"Murmur, Gentle Lyre," was one of them—and placed them in his hands. I think this little waif must have found its way into that collection, but I was none the wiser for it, and never asked what he had done or was going to do with it.

On the following 4th of July, however, while passing Park Street Church where a celebration by children was going on, I discovered that Mr. Mason had put my hymn on the programme, and at the close of the ceremony the piece was sung."

The hymn was soon after introduced into a collection for the Boston schools and then found its way into every part of the land. It has become for all time the National American Hymn. Why? First, because it is a song of liberty. The directness, simplicity and naturalness of the poetry have certainly contributed much to its wide success. So has the melody, which Dr. Smith found in a

collection of German hymns, which is the air of the English "God save the Queen" and has been in use in a similar way in other countries. But the real reason why "America" has conquered the hearts of the country and become a part of every song book in the land is because it is the ensoulment of freedom. It sings, praises, prays for liberty, and because it so nobly and beautifully voices this great principle upon which our country is founded it has become the common song-speech of the people. It is a patriotic hymn because it is a hymn of liberty. It breathes love of country, of a pure and elevated kind, because a country of freedom is a country worthy to be loved. The patriotism which it expresses is an intelligent and well founded patriotism, a patriotism which rests upon right and trusts in God, not that blind and furibund sort which is found in so many countries and unfortunately prevails so widely even in our land. It could not be the national air of any land where liberty is not measurably realized.

It is, secondly, a hymn of peace. There is only one expression in it which possibly suggests the idea of violence, of the supremacy of force, and this expression, "protect us by thy might," is capable of a higher and truer interpretation. There is no glorification of war in it, no suggestion of hatred and jealousy of other countries, no invocation of vengeance upon national enemies. It is cause for profound gratitude that the author was kept from letting into his song any of this iniquitous and inhuman feeling which has done so much mischief in other national hymns and will make it necessary some day to rewrite them, or adopt others in their places. The number of Englishmen who refuse to sing "God Save the Queen" is continually increasing. At a great public meeting held in Tremont Temple, Boston, in 1887, to listen to the deputation of Englishmen then in this country advocating a treaty of arbitration between the United States and Great Britain, some one, thinking to do honor to the guests, proposed the singing of "God Save the Queen." During the singing some of the deputation remained seated. When it was ended, Sir George Campbell, M. P., then living, rose and declared that he had never joined in singing "God Save the Queen," that he protested against its being called the national anthem, that much of it was national bunccombe, that it was little short of blasphemy to call upon God to scatter those whom they had made their enemies by unjustifiable and wicked wars. Sir Lyon Playfair, M. P., and one or two others also added their protest.

We never heard of any citizen of this country who refused to join in singing "America," much less protested against it. No such person will ever be found among the sane. It has not only been sung by warriors in the field, but it has been sung by peace men in Congress assembled, as it was at Chicago in 1893. It will never have to be rewritten for the good time of peace which is coming. It is a song for all time.

Dr. Smith's hymn has done much for the union of all our

people in a common spirit, in a common bond of brotherhood and of peace. He himself says of it:

"In the singing of the hymn we are again all one. There are no Democrats; there are no Republicans. There are no mugwumps. But all are patriots. There are no Baptists, no Congregationalists, no Methodists, no Episcopalians; but all are one, singing one melody, and in the great bursting of patriotism throughout the country attuning the one heart to one song."

#### "A SOUTHERNER'S PLEA FOR PEACE."

In the *Arena* for April Mr. Thomas J. Middleton, in a short but well written and sensible article, calls attention to a statement which he says he has several times heard in recent years, that "it will require a foreign war to cement thoroughly the two sections" of our country. He thinks that such statements, though dropped casually and seemingly unimportant, are liable to accentuate any difference which we may have with foreign countries and may become the determining factor in some possible future question of war. He thinks it better, therefore, to look after the mustard seed of error before it develops into a tree.

The following causes are given which he thinks likely to operate in bringing on a war, under the stimulation of the idea that a foreign conflict would more perfectly unite the North and the South.

1. The fascination of war and of military glory which affects even the most civilized peoples.

Mr. Middleton is right in placing this at the head of the list. He need not have cited what Professor Ridpath says of the contempt in which peaceful China is held to show that butchery is considered "glorious" and "perfidious politics the principal business of mankind." This opinion is much less prevalent than formerly, but there is plenty of it left yet, and unquestionably we are in more danger to-day of a foreign war from this fascination of military glory than from any other source. How it may be in the South we do not know, but at the North the contagion of it is steadily spreading.

2. The South forms no exception to the rule that the vanquished often seek an opportunity to have another fight.

It would seem that this tendency might cause the Southerners to want to fight the North again; Mr. Middleton does not say how it would operate to cause them to want to fight some foreign nation. He means, perhaps, that as there is no probability of another war with the North they would be glad to fight anybody, simply to show their former conquerors that their spirit has not been subdued. We can hardly believe that the Southern people are much affected with this spirit. The North is much more likely to be afflicted with the desire to whip somebody else, simply because she has whipped somebody heretofore. There are symptoms of this disease in various parts of the North.